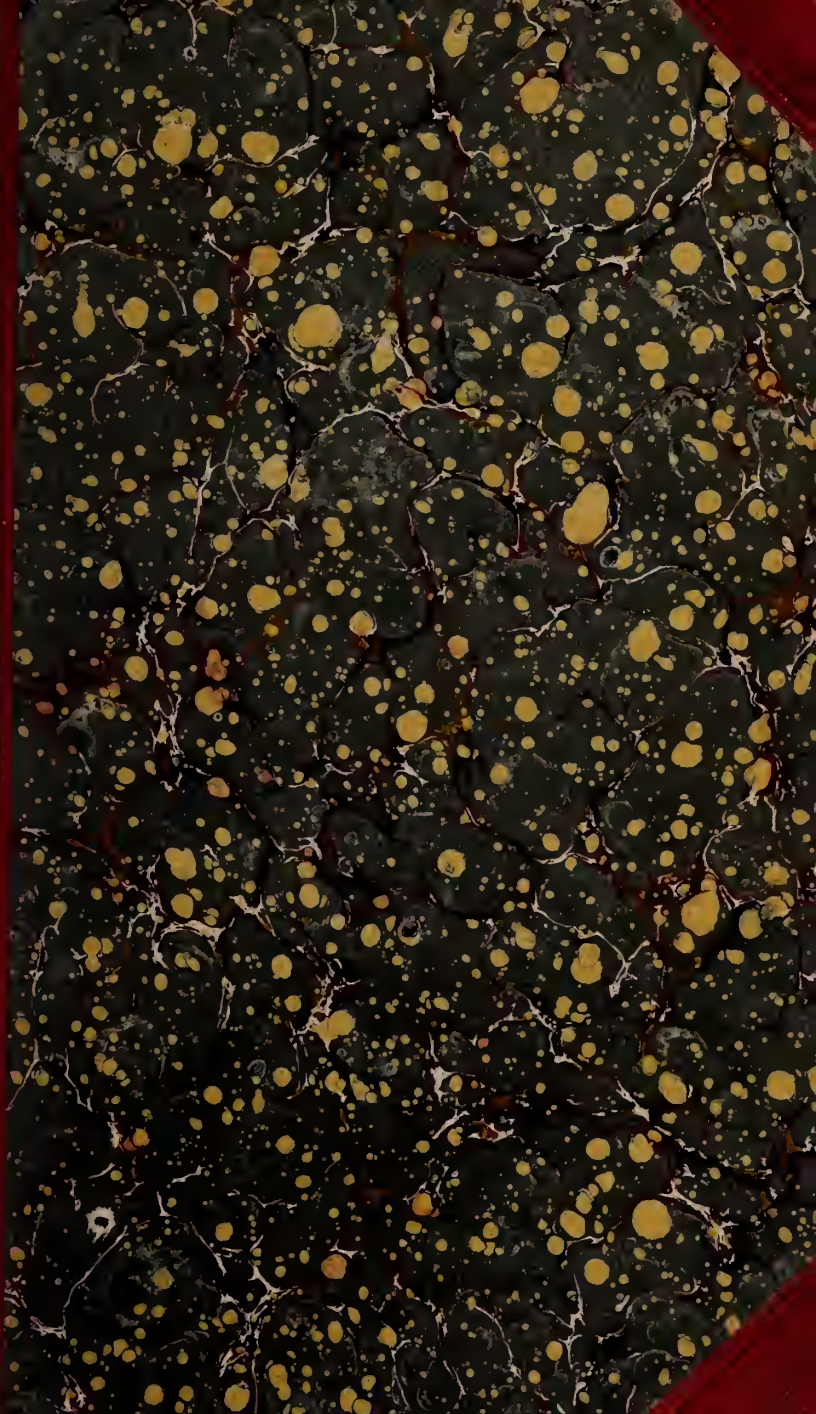


PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

Division SCC
Section 9362
No. 19

WOMAN'S WORK

FOR

WOMAN.

A Union Magazine.

PUBLISHED MONTHLY BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,

No. 1334 Chestnut Street, Philadelphia,

AND THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST,

Room 48 McCormick Block, Chicago.

Volume IX.

SUBSCRIPTION, 60 CENTS PER ANNUM.

Woman's Foreign Missionary Society of the Presbyterian Church.

President.—Mrs. W. E. SCHENCK

Vice-Presidents.

Mrs. R. H. Allen, Philadelphia.
" J. D. McCord, "
" M. W. Fullerton, "
Miss H. A. Dillaye, "
Mrs. E. L. Linnard, "
" M. C. Sheppard, "
" Z. M. Humphrey, Cincinnati, O.
" D. A. Cunningham, Wheeling, W. Va.
" E. P. S. Jones, Baltimore, Md.
" R. T. Haines, Elizabeth, N. J.
" H. G. Comingo, Pittsburgh, Pa.
" A. A. Hodge, Princeton, N. J.

Mrs. James P. Wilson, Newark, N. J.
" Allen Butler, Syracuse, N. Y.
" W. S. Ladd, Portland, Oregon.
" E. V. Robbins, San Francisco, Cal.
" Wm. E. Moore, Columbus, O.
" C. J. McClung, Knoxville, Tenn.
" S. M. Henderson, Mechanicsb'gb, Pa.
" M. A. C. Hanford Zanesville, O.
" B. Sunderland, Washington, D. C.
" C. L. Thompson, Pittsburgh, Pa.
" P. D. Brown, San Francisco, Cal.

Home Corresponding Secretaries.

Mrs. A. L. Massey,
Mrs. Theodore Cuyler,
Mrs. Chas. P. Turner.

Foreign Corresponding Secretaries.

Mrs. S. C. Perkins,
Mrs. Strickland Kneass,
Miss Mary H. Wright.

Recording Secretary.

Mrs. D. R. Posey.

Treasurer.

Mrs. Julia M. Fishburn.

Managers.

Mrs. J. Addison Henry,
" S. B. Rowley,
" J. Graham,
Miss Mary Sutherland,
" Mary E. Weld,
Mrs. S. Dodworth.
" K. R. Woodward,
" Henry N. Paul,
" Charlotte McFadden,

Miss Fanny Paul,
" Helen V. Wriggins,
" Mary A. Helmbold,
" Cornelia E. Cuyler,
" H. M. Johnson,
" Josephine Atmore,
Mrs. Wm. Greenough,
" M. Newkirk,
" Roger Owen,

Mrs. De B. K. Ludwig,
" John Gilbert,
" Robert Willson,
" A. M. Sutton,
" W. F. Raynolds,
" James Bateman,
" W. Y. Brown,
" Henry Biddle.

Woman's Presbyterian Board of Missions of the Northwest.

President.—Mrs. A. H. Hoge, 412 La Salle Street, Chicago.

Vice-Presidents.

Mrs. R. W. Patterson, Chicago, Ill.
" Wm. Blair, " "
" Cyrus H. McCormick, Chicago, Ill.
" J. V. Farwell, Lake Forest, "
" S. J. Rhea, " "
" J. G. Johnston, Peoria, "
" A. C. Burnham, Champaign, "
" Wm. L. Pierson, Onarga, "
" G. S. Frost, Detroit, Michigan.
" A. B. Judd, Ottawa, "

Mrs. C. Hutchinson, New Albany, Ind.
" J. F. Ely, Cedar Rapids, Iowa.
" J. R. Brown, Malvern, "
" John Plankinton, Milwaukee, Wis.
" Gen. Van Cleve, Minneapolis, Minn.
" J. D. Kerr, Denver, Colo.
" P. L. Perrine, Omaha, Neb.
" H. Bullard, St. Joseph, Mo.
" Geo. E. Pomeroy, Toledo, Ohio.
" Prof. J. W. Stebling, Madison, Wis.

Home Corresponding Secretaries.

Mrs. Geo. H. Laflin,
Mrs. H. H. Fry.

Foreign Corresponding Secretaries.

Mrs. Albert Keep,
Mrs. S. H. Perry,
Mrs. H. F. Waite,
Mrs. B. Douglass.

Recording Secretary.

Miss E. A. Blaikie.

Treasurer.

Mrs. Jesse Whitehead.

Managers.

Mrs. D. K. Pearsons, Chicago, Ill.
" Arthur Mitchell, " "
" J. M. Gibson, " "
" J. Abbott French, " "
" W. R. Gould, " "
" W. B. Jacobs, " "
" E. S. Williams, " "
" E. Van Buren, " "
" H. H. Forsythe, " "
" J. N. Barker, Hyde Park, Ill.
" A. M. Gibbs, Evanston, "
" C. G. Brownell, Detroit, Mich.
Miss Carrie S. Weed, Ypsilanti, "
Mrs. Geo. Landon, Monroe, "
" Julia B. Kendall, LaPorte, Ind.
" H. A. Edson, Indianapolis, "

Mrs. W. Holt, Owatonna, Minn.
" B. C. Ramsey, Minneapolis, Minn.
" Willard Merrill, Milwaukee, Wis.
" A. H. Vedder, " "
" J. B. Stewart, " "
" S. R. Lapham, La Crosse, "
" A. C. Scott, Kossuth, Iowa.
" J. S. Olliver, Clinton, "
" J. F. Young, Vinton, "
" S. H. H. Clarke, Omaha, Neb.
" A. P. Nicholas, " "
" C. C. Doolittle, Toledo, O.
" E. A. Linsley, Galion, "
" Mary Robinson, Humboldt, Neb.
" A. E. Kellogg, Denver, Cal.

INDEX TO VOLUME IX.

Abroad.

Need of the Hour in our Work, The, 1.
South America, 253.

AFRICA.

Africa, 181.
Gaboon, Jones, Miss Lydia, 122.
Gaboon, Walker, Miss L. B., 186, 333.
Kangwe, Nassau, Miss I. A., 10, 407.
Liberia, Priest, Mrs., 154.

BRAZIL.

Rio de Janeiro. Hazlett, Mrs. D. M., 226.
Rio de Janeiro, Houston, Mrs. J. T., 257, 337.
San Paulo, Howell, Mrs. J. B., 7, 256.
San Paulo, Kuhl, Miss E., 8, 227.
San Paulo, Thomas, Miss P. A., 8.

CHINA.

Canton, Crouch, Miss Lucy A. 49.
Canton, Happer, Miss M. R., 370.
Canton, Noyes, Miss M., 10, 152.
Chenanfoo, Murray, Mrs. John, 298.
China, 37.
Hangchow, Leaman, Mrs. Charles (Miss L. A. Crouch), 153, 298.
How a Chinese Woman lost Seven-tenths of her Sorrow, 44.
Ningpo, Butler, Mrs. John, 229.
Soochow, Fitch, Mrs. G. F., 9, 230.
Tungchow Cemetery, The, 42.
Tungchow, Mateer, Mrs. C. W., 122.

CHINESE IN CALIFORNIA.

Chinese in America, The, 361.

INDIA.

Allahabad, Holcomb, Mrs. James F., 50, 227.
Dehra, Craig, Miss M. A., 334, 410.
Etawah, Belz, Miss C., 6.
Futtehgurh, Blunt, Miss E. A., 115.
Futtehgurh, Tracy, Mrs. Thomas, 6, 116, 410.
Gwalior, Walsh, Miss E., 118.
India, 109.
India, C. W. F., 6.
India, Gifts for Girls in, 51.
India, Missions in, 47, 84, 119, 151, 225, 294, 331, 368.
Kolapoor, McGinnis, Miss A. B., 119.
Lahore, Newton, Mrs. C. B., 48, 118, 186, 334.
Lahore, Thiedi, Miss C., 6, 48.
Mynpurie, Alexander, Mrs. J. M., 228.
Panalla, Graham, Mrs. J. P., 86.
Woodstock, Scott, Miss A. E., 117.

JAPAN.

Japan, 289.
Tokio, True, Mrs. M. T., 292.
Yokohama, Ballagh, Mrs. J. C., 371.

MEXICO.

Mexico, 73.
Mexico City, Forbes, Miss M. G., 78.
Mexico City, Hennequin, Miss L. A. H., 81.
Mexico City, Hutchinson, Mrs. M. N., 372.

NORTH AMERICAN INDIANS.

Lapwai, Idaho, McBeth, Miss S. L., 222.
North American Indians, 217.
Tullahassee, Ind. Ter., McCay, Miss H. J., 49.
Versailles, N. Y., Wright, Mrs. Asher, 369.
Wewoka, Ind. Ter., Ramsay, Miss M., 408.
Yankton Agency, Dak. Ter., Dickson, Miss J. B., 50, 333.

PERSIA.

Oroomiah, Labaree, Mrs. B., Jr., 154.
Oroomiah, Shedd, Mrs. J. H., 121. 155.
Persia, 325.
Persia, Whipple, Rev. W. L., 86.

SIAM AND LAOS.

Bangkok, Caldwell, Miss Belle, 150, 296, 336, 408.
Chieng-Mai, Wilson, Mrs. J., 149.
Chieng-Mai, Wilson, Rev. J., 11.
Petchaburi, Cort, Miss M. L., 10, 297.
Siam, 145.

SYRIA.

Beirut, Eddy, Mrs. W. W., 85, 297, 335, 404.
Syria, 397.
Zahleh Dale, Mrs. G. F., 403.

At Home.

Anniversary Meeting (Glenville, Md.), 343.
Anniversary Meeting of Westminster Presbyterial Society, 417.
Annual Meeting, Ninth, 90, 127. 188.
Auxiliaries and Bands, 23, 59, 93, 129, 162, 195, 239, 286, 310, 347, 383, 417.
Believing Company, A, 160.
Bible Lessons, 345, 380, 416.
Bible Reading, Missionary, 56.
Bright Side, The, 373.
Broidery-Work, 377.
Cheering Words from Auxiliaries, 20, 56.
Chinese in our Land, The, 280.
Concerning Complaints, 162.
Convention, Woman's Foreign Missionary, 159.
Corisco, Two Wants at, 308.
Effort must follow Prayer, 16.
Encouragement, 376.
Et Teneo, Et Teneor, 52.
Exchanges, Items from our, 22. 58, 92, 161, 237, 381.
Faithful to the End, 375.
Farewell Meeting in Washington, Pa., 414.
"For He is faithful that promised," 58.
Four Rupees, The, 14.
Frances Ridley Havergal, 303.
Genesee Presbyterial Society, 381.
Health of my Countenance, The, 156.
"He shall have his Reward," 345.
Home Letters, From, 160, 285, 341, 412.
In the Shadow, 90.
Is it Right? Is it Kind? 381.
Lessons from the Word, 15, 53.
Life Members, 23, 59, 94, 130, 163, 195, 239, 286, 310, 347, 383, 418.
Little Things, 344.
Loyalty to the Board of Foreign Missions, 273.
Marching Orders (for Nos. 1 and 2, see Lessons from the Word), 91, 126, 157, 234, 305, 340. 378.
Meeting at Saratoga, The, 258.
Memorial Stones, 415.
Methods for Enlisting Christian Women in persistent Efforts for the Conversion of the World? What are the best, 271.
Midnight Visit, A, 87.
Missionaries, New, 307, 383.
Missionary Literature, 277.
Missionary Meeting, God's Lesson in a, 413.
Missionary Outfits, 309.
More Blessed to Give than to Receive, 57
Move Slowly and Carefully, 308.
Necktie Again, That, 123.
Necktie Money, 18.
Need of the Holy Spirit, The, 268.
New Castle Presbyterial Society, 302.
New Year Hymn, 19.

Notices, 57, 93, 192, 233, 238, 309, 347, 383, 417.
One Hundred Thousand Dollars, 300.
Only, yet All, 127.
Patience, 21.
Pledges, 338.
Poem, 283.
Prayer Meeting, 22.
Prayer Meeting, Conducting a Ladies', 54, 124, 158, 235.
Presbyterial Societies, 158.
Qualifications necessary for a Missionary Lady, 55.
Receipts, 23, 59, 94, 130, 163, 196, 239, 286, 310, 348, 383, 418.
Report of the Committee on Magazines, 18.
Reserved Fund, A, 13.
"Send a Gleam across the Wave," 414.
Sheaves for Christ, 306.
Sorrowful, yet Rejoicing, 379.
Sowing and Reaping, 194.
Sunrise Kingdom, The, 285.
Symbol of Woman's Work in Missions, A, 411.
Syria, Miss Stainton of, 128.
Ten Thousand times Ten Thousand, 237
"The Lord hath need of him," 412.
Thy Kingdom Come, 12.
"Trust in Him at all times," 54.
Unreported Success, 236.
View of the Work from China, 346.
Waldensians, The, 416.
Watchers, Germantown, Pa., The, 88.
"Why was it done?" 92.
Wills and Legacies, 193.
World Sickness, 339.
Young Ladies' Prayer Meeting, A, 92.
Young Ladies' Presbyterial Society, A, 302
Young People, A Plan for the, 307.
Young People, For the, 19.
Young People, Our, 231.
Young People's Branch at Irwin, Pa., 89.

Woman's Presbyterian Board of Missions of the Northwest.

Abroad.

BRAZIL.
Rio Claro, Da Gama, Miss Eva, 351.
CHINA.
Canton, Noyes, Miss H., 61.
Chefoo, Downing, Miss C. B., 174.
Chenanfon, Anderson, Miss S. J., M.D., 64.
Shanghai, Farnham, Mrs. J. M. W., 206.
Shanghai, Holt, Mrs. W. S., 65.
INDIA.
Ambala, Bergen, Mrs. Geo. S., 26.
Dehra, Craig, Miss M. A., 208.
Dehra, Pratt, Miss Mary, 135.
Futtehgurh, Lucas, Mrs. J. J., 207, 355.
Gwalior, Warren, Mrs. J., 100, 314.
India, 315.
India, Our Work and Workers in, 133.
Ludiana, Kelso, Mrs. A. P., 102.
Mynpurie, Alexander, Mrs. J. M., 355.
JAPAN.
Tokio, Eldred, Miss C., 62, 171, 353.
Tokio, True, Mrs. M. T., 138.
Yokohama, Winn, Mrs. T. C., 353.
MEXICO.
Monterey, Cochran, Miss A. D., 174, 243, 356.
Monterey, Thomson, Mrs. H. C., 211, 313.
NORTH AMERICAN INDIANS.
Odanah, Wis., Dougherty, Miss S., 241.
Tullahassee, Ind. Ter., Robertson, Mrs. W. S., 25, 212.
PERSIA.
Oroomiah, Dean, Miss N. J., 97, 173, 209, 316, 387.
Oroomiah, Shedd, Mrs. J. H., 317.
Persia, 423.
Persia, Sarah, a Nestorian, 28.
Persia, True Story of Persian Life, 319.
Tabriz, Ponge, Miss A. E., 28, 172.
Tabriz, Van Hook, Mrs. L. C., 98, 349, 423.
Teheran, Bassett, Miss S. J., 350.
SIAM AND LAOS.
Bangkok, Caldwell, Miss Belle, 389.
Bangkok, McCauley, Mrs. James M., 174.
Chieng-Mai, Campbell, Miss M. M., 389, 424.
Chieng-Mai, Cole, Miss E. S., 205, 425.
Chieng-Mai, Northern Siam, 136.
Laos, The, 424.
Laos, The, Mrs. J. Wilson, 427.
Petchaburi, Cort, Miss M. L., 169.
SYRIA.
Abeih, Bird, Rev. William, 245.
Abeih, Calhoun, Mrs. E. S., 63, 139, 385.
Abeih, Danforth, Mrs. E. A., 386
Syria, 421.

Home.

Annual Meeting, Eighth, 140.
Auxiliaries, 35, 71, 107, 143, 178, 216, 247, 287, 323, 359, 395, 431.
Auxiliary Society, Letter from an, 431.
"Be not Blind and Deaf," 34.
China, A Peep at our Work and Workers in, 66.
Dakota, Good News from, 322.
Editorial, 428.
Gleanings, 392.
Happy New Year, A, 29.
Home Pictures, 32.
Interview with Rev. D. Herron, 34.
Jesus said, "Ye are the Light of the World," 142.
Life Members, 35, 71, 107, 143, 178, 216, 248, 288, 323, 359, 395, 431.
Maiden's Offering, The, 247.
Meeting at Toledo, The, 213.
Mexico, 103.
Mexico, Good News from, 141.
Nota Bene, 357.
Notes by the Way, 358.
Notices, 35, 68, 107, 287, 430.
Only Three at the Meeting, 71.
Prayer and Thanksgiving, 391.
Receipts, 35, 71, 107, 143, 178, 248, 288, 323, 359, 395, 431.
Room 48, Notes from, 68, 105, 175.
Room 48, Review Lesson from, 30.
Siam and Laos, 174.
Supporting Special Objects, 246.
Synodical and Presbyterial Societies, 142.
"The Word of the Lord is Sure," 393.
"This do in Remembrance of Me," 140.
"Two and Two," 321.
Woman's Board of the Interior, 70.

Woman's Work for Woman.

Vol. IX. APRIL, 1879. No. 4.

Abroad.

INDIA.

"Watchman, what of the night?" Isaiah heard this burden of a cry from Seir twenty-six centuries ago, and the answer came back from the watch tower, "The morning cometh, and also the night." So we call to our watchmen in India to-day, "What of the night?" From the South comes back the answer, "The morning cometh," and from the North the refrain, "also the night."

The marvellous awakening in Southern India, which has resulted in the addition of 16,000 souls to the Church of Christ during the past year, is already known to our readers, yet we linger wonderingly over the facts and figures that seem to challenge belief. In the Arcot Mission (Reformed Church) 6000 people, living in sixty villages, have renounced idolatry and accepted Christianity; in one village every heathen family has become Christian. In the districts of Tinnevelly and Ramnad the accessions were so great that Bishop Caldwell (Episcopal) wrote: "We are almost at our wit's ends for the means of instructing all these people." Among the Teloogoos

(Baptist Mission) 8691 were baptized within forty-five days. A thousand men came at one time, and bringing their idols, cast them down before the missionaries and renounced them. Do we ask the cause of this sudden revolution? The visible agency was the famine, the invisible one, believing prayer.* As the scourge swept over the land, and the despairing appeals to their idols were all in vain, distrust of them entered the hearts of the wretched people; then came help and untiring devotion from the missionaries, who had been made almoners of the immense famine funds. A desire to embrace a religion that bore such fruits of love and benevolence naturally followed; they said, "Surely the gods have come down to us in the likeness of men, for no earth-person would be so loving."

The missionaries had neither time nor strength to teach the inquirers; the care of the sick and dying was the duty of the hour, and yet the spiritual work went on. After fifteen months, these people, who were hungering even more for heavenly than earthly food, were placed under instruction and cautiously received into the church—cautiously, for fear that selfish motives might have influenced them in such times of distress. It was found, however, that not one in a hundred who applied for baptism had ever received a *pice* (quarter of a cent) from the relief fund, or expected any pecuniary aid. For the invisible agency behind all this we must go back to the year 1853, when a missionary and his wife for the first time visited this district, and were reviled and stoned in the streets, yet at nightfall they retired to a hill overlooking the town of Ongole, and pleaded with God that He would send a teacher there. After *twelve years* that prayer was answered, and in time a little church was organized, but after *twenty-five* years it was still called the Lone Star Mission, and the Rev. Mr. Clough wrote: "Few, very few, have believed our report. We feel that this cannot longer be endured, that God *has* elect people here who must come out from the reckless multitude." The sequel has been already told; God heard the cry of His servants, and through sore affliction has brought deliverance.

* See "A Midnight Visit," March number, *Woman's Work.*

How does this wonderful news affect our faithful workers in the North, where Hindooism is strongest, where an avowal of faith in Christ breaks every family tie, and the work is still seed-sowing rather than harvesting? Is there a shadow of discontent? From Kolapoor one writes: "The accounts from Southern India are very cheering. I wonder, sometimes, whether the sowing in tears here must go on long before such a reaping with joy shall come. From China, Siam, and Japan too, come good tidings. When our days are dark and sad, it comforts us much to remember that the field is the world, and *somewhere* upon it the morning is always dawning." Are there, however, no

ENCOURAGEMENTS

in our own special field? The aggregate gain has been great, but the exact record of souls saved and good done is only kept in God's book of remembrance. Schools have multiplied, and they number many timid disciples, and there have been additions to every church; "all have not run well," but do all the members of *our* churches run well? Such an influence has the gospel exerted all over the land; we are told that the Hindoos have almost forgotten that suttee, Thuggism, and female infanticide were once parts of their religion; they speak of them with scarcely less horror than we. The itinerating tours, by which many small villages are reached, have been signally blessed; little Christian churches have sprung up, thoughtful inquirers are found, and women in increasing numbers venture into the assemblies. In one instance a company of people were found conducting a service as they had seen the missionaries do, not omitting the collection; they were called by their neighbors "Christians," though they had never been baptized. Of course there is incredulity still as to the motives of a stranger who enters a village, and striking his improvised gong (a copper plate and a fork), calls the people together, and after singing a hymn, earnestly, patiently tells them of the one God mighty to save. They think he must be accumulating merit, and eye him curiously, but the words are remembered and repeated, tracts are sold and read, and on a second visit he receives a welcome. At one of these way-

side gatherings a Brahmin, finding the ground wet, looked for a seat, and seizing an idol, sat on that, remarking, "it was only a stone." During the year several

FAKIRS (BEGGING MONKS)

have been converted, and it is thought that this class is destined to play an important part in the evangelization of India. The sensation was profound when one who had been esteemed almost a demi-god by the low-caste people openly confessed his sins and his sole reliance on Christ for pardon. Another in speaking of his old disciples said: "We can pray for them, and *believe* that they will be converted."

LEPERS

too have had the gospel preached to them through the efforts of the Rev. John Newton, M.D., of Sabathu, who has gathered a company of them into an asylum at public expense. They are found in smaller numbers at other mission stations, where our missionaries have labored among them. Caste has such a hold upon even these poor creatures that they hesitate to avow Christ openly, and lose what little social position they have; yet some have done so, and an "inward joy and peace has almost transformed their disfigured faces." When they heard of the suffering from famine, they came after family worship bringing their contributions (none less than six cents) which they had saved by foregoing some of their usual supplies. The

GOVERNMENT SCHOOLS

are exerting a mighty influence all over the land. Though they claim not to teach Christianity, in teaching science they undermine the very foundations of heathenism. The student is ashamed of a religion that compels him to believe that the earth is a flat plain resting upon huge animals. The question was asked in a Calcutta college, "How many educated young men believe in the Shastras?" "Not one in a hundred; not one in a *thousand*," was the reply, to which the rest assented. At the magnificent High School in Kolapoor, built by the king and his chiefs at a cost of $200,000, five hundred young men are being thus educated. But this sort of

education leaves them a prey to infidelity; by the time they leave school they have ceased to believe anything; a taste for reading has been created, and skeptical books supply the want. We must remember that before this people had a Bible, there were ten anti-Christian papers published, and the commonest book now offered at the Calcutta bazár is a cheap edition of Tom Paine. Our missionaries, with the fear of God only before their eyes, have gone to work in the true way. In all

MISSION SCHOOLS

the Bible is made the foundation of instruction, and all other education is subservient to that. From an experience of years the work has become systematized, and each mission divides its forces among the heathen and the native Christians—reaching the former through zenana, bazár, and Sunday-schools, and the latter through boarding and regular day-schools. Direct evangelistic work and that of the press and hospitals is not referred to here. All secular education begins with reading and writing in the vernaculars of the pupils, followed by arithmetic, geography, and history. In

ZENANAS

the inducement of teaching needlework is no longer needed; public opinion has so changed in regard to female education, and the women themselves are so anxious to learn, that our teachers now *choose* their pupils, and refuse to go when they are not willing to learn to read the Bible. There is a marked contrast between the zenanas where the women are taught and where they are not; in the one "you see the *Bos* (ladies) sitting in the sun *absolutely* idle—in the other you find the whole family busy, some learning their lessons (mothers and daughters together), some working, and others, it may be, reading aloud." As the teacher enters she is always welcomed, often chided for not coming sooner, and occasionally, on examination, finds that an entire book has been committed to memory.

BAZÁR SCHOOLS

are intended for girls of the lower classes; they can never be large on account of the universal objection to girls going far from home,

but good elementary instruction is given, which the children often impart to their mothers at home. Christian song is an invaluable aid in impressing truth; *bhajans* (hymns) are sung, and then explained. The singing of the native children often attracts passers-by into meetings for preaching, quiets their opposition, and they listen attentively to the word; even Mohammedans, who have a prejudice against singing themselves, gladly listen. In the

BOARDING SCHOOLS

the instruction is of a higher order, including history, physiology, natural history, singing by note, &c., and the girls remain for years under the care of our missionaries, who are women of superior ability and education—pronounced indeed by a converted Brahmin as quite equal to men. Their aim is to make of these girls good, intelligent, Christian women. All the domestic arrangements are designed to improve, but not to revolutionize, native habits. The school at Woodstock, though unlike the others in some respects, is yet doing legitimate missionary work in educating Eurasian girls as teachers. The Dehra school is crowded almost beyond its capacity by a hundred and forty pupils, and its teachers are overtaxing their strength every year. A new school has just been opened in Kolapoor among girls of good caste, of which the mission pundit proudly says: "It is now respectable, and is on a basis." The twenty-five zenana and day-schools in Saharanpur are all thriving. Though the native teachers and Bible-readers are sometimes sadly disappointing, "others are soon found to take their places, and the *schools* prosper—as if the Master would teach us that though our plans fail, in other ways He can give success." In Etawah there has been established during the year a chain of eleven little schools in the homes of the pupils; eighty women and girls are reached in this way. We have not space here to record all the good news that has come to us from Lahore, Lodiana, Allahabad, Furrukhabad, Futtehgurh, and Mynpurie, though each *deserves* special mention. God has blessed every school, and every one of our twenty-three missionaries has written of her comfort and divine help in the work. It is gratifying too to note the interest that both Hindoos

and Mohammedans take in our schools. They, with government officials and people of note, frequently attend the examinations, and uniformly express surprise and gratification at the proficiency shown. For all this shall we not thank God and take courage?

EXTRACTS FROM LETTERS FROM INDIA.

MISS BLUNT, FUTTEHGURH.

"MR. and Mrs. Tracy and I went into camp on the 15th of November, and came back after twenty-four days. We visited a number of villages and had pretty good times reading and talking with the women. These were, as a class, very ignorant, and how often I wished I could make my tongue speak as to a baby, for the want of animation in the faces of those I was addressing made me feel that they barely took in my meaning. But how thankful I am when I think that mine is only the sower's work! God, the Holy Spirit, will cause it to germinate, and bring forth fruit to the glory of Jesus' name. The poor women and girls, as a rule, are so thoroughly taken up with their cleaning of houses and cooking utensils, and attending to their cattle, and preparing their daily meal, that they will not give themselves up to thinking in the least.

"In a few of the places they did not give us a kindly greeting, but suspected that we were 'vaccinators,' 'spies who had come to see what their houses contained,' and in one instance I was questioned as to what presents were made me by the head man of the village. Mr. Lucas had very interesting meetings among the men in two places, and usually had large, attentive audiences.

"The teacher of one of my city schools died while I was away in camp. The last time I went to see her she was looking so ill and worn that I begged her to lie still, but no, she felt happier sitting up and talking. Her father and mother, who were by her, said: 'We don't know what charm there is in your Bible, but whenever our daughter seems in great pain, and turns about restlessly, she will always ask for her book and then reads herself quiet, and often tells us: "See, this is what the book says!"' She had a tiny stool made on which to support her Hindi Testament, when she became too weak to hold it up in her thin hands.

"The schools under my care have been working pretty much as usual. In all of them I had fifty-five pupils, about six of these being women. My zenanas contained nineteen; five of these were women, two boys, and twelve girls, the total showing seventy-four scholars. A dozen of these are reading in the New Testament, and the same number Barth's Scripture History."

Mrs. Tracy, Futtehgurh.

After her return from itinerating in the country about Futtehgurh, Mrs. Tracy writes:—"As I look around, going in this and that direction where my Bible women have been employed during my absence, I see almost an entirely new set of faces among the scholars, and I am struck with the change since I first began the work six years ago. It is only by comparing in this way that we can see growth; our progress is slow as we look at it day by day.

"In my first visits we had no trouble in getting crowds around us, but it was only from curiosity. After seeing us once or twice, they were satisfied. I remember suggesting to Louisa, the only Bible woman I had then, that we should teach them to read for themselves, but she exclaimed with a frightened look, 'Please don't speak of it to them, they will not let us come to their houses if you suggest such a thing, and then our only hope of reaching them will be gone.' Now we go to those houses only where we have women learning to read, because we have not time to teach all who wish to learn.

"I often think of one village where I began working nearly three years ago. Then Kausilla and I took our seats under the shade of a big tree, close beside one of their idols, and sang to attract attention, or rather for an opening text. Afterwards we pleased the people with pictures and stories, and before we left we had the promise of about a dozen little girls for scholars. Several women asked us to come to their houses as visitors, but only one was willing to give us a room for a school. She consented only for the sake of the rent we promised, and the wages which she would receive for collecting the children every day. This school was used as an opening wedge into the zenanas. As soon as I could obtain entrance into the houses I gave up the school. A few days ago I went there again. Children came running out to meet me. Women stood at their doors and urged me to come in, and the first thing they did after giving me a seat was to bring their books that I might hear them read. One came with a big Testament that she *had bought*, and several others had purchased a book of Bible stories. I could scarcely keep back tears of joy as I thought of the difference between my first visit and the present one."

Miss Belz, Etawah.

The following is an extract from Miss Belz's diary:—

"I was speaking to-day in the village Harripur. A woman there, whom I had met some two or three years ago, begged me to come with her. After we had entered into her clean and nice house, she broke out into praise of God and the Lord Jesus Christ.

When, some years ago, I visited her, she shed many tears, and complained of her heavy domestic burden. She then seemed to be, although a Brahmin woman, in very poor circumstances. 'And what makes you cry so much?' I asked her then. 'Why,' she said, 'here is my daughter already nearly fourteen years old, and yet unmarried; I am a poor widow, and have now no prospects of my daughter ever finding a husband, and that would break my heart.' I tried to comfort her, spoke of God the Father of the fatherless and judge of the widows, in whom she should trust, and of the Lord Jesus, the Saviour of the world. I told her also that she should not grieve, even though her daughter should find no husband, but that her great care should be to obtain salvation through the Lord Jesus Christ. She seemed to take in what I told her, and was thankful for it. To-day, when I saw her occupying a better house and being in better circumstances, I asked her, 'Is this your house?' 'Yes,' she replied; 'since you told me of the true God and the Lord Jesus years ago, I have been daily praying to Him, and tried to cast my burden upon Him. When I rose in the morning, my first words have always been: "O God, O Lord Jesus Christ, thou art the Lord!" And since then my circumstances have changed, and I am now well off.' 'But where is your daughter?' I inquired, 'whom I saw when I was with you at that time?' 'All is well with my daughter,' she replied; 'she is married and gone to her father-in-law's house.' The woman then expressed her gratitude for the knowledge of salvation through Christ, and for all other blessings which she had obtained through the name of the Lord Jesus.

Miss A. E. Scott, Woodstock,

writes from Rajpore, December 12, 1878, during her vacation:—

"The last week of school was spent in rather a severe written examination in all the studies gone over during the year. A prize was given for neatness to the girl who through the year had been most careful in this direction; another to the one who had excelled in grammar; one to the best little girl in the primary department; and finally one to the best girl in school, the one who had never given any trouble, and had been faithful in all her studies.

"Now I must tell you about the progress of our missionary society. We have been organized a little over a year. For some time we could not decide where to bestow our funds, and it seemed probable that we should choose a school in Futtehgurh. There were difficulties in the way of this project, and as we thought it would seem more real to the members of our society to support a child in the Dehra school, one whom we could look after more personally, and perhaps sometimes see, we concluded to take little Mánu as our

Woodstock protegé. 'She is one of the late famine orphans, a bright, interesting child of five years,' Miss Craig writes.

"We have paid seventy-five rupees ($37 50) for her support for a year, and have a balance of several rupees in our treasury. Another year I think we shall be able to raise even more than this. Will you please have a mention made of our society in the magazine, as 'The Woodstock Society of Inquiry,' our motto, 'Lord, what wilt thou have me to do?' We meet every second Sabbath of the month, and try to acquaint our members with the various mission fields in this and other lands. We have had letters from Burmah and Siam, and hope to hear from Japan and China soon. We try to have our pupils find out for themselves about the work in this country, and realize that they ought each to make it a personal matter to engage in some way in advancing this great work."

Miss Walsh, Gwalior, India,

writes from "Camp near Benares," January 10th. She had attended the Annual Meeting of the Mission at Mynpurie in December, visiting the Taj at Agra on her way. This is the second time she had seen that wonderful structure, and says that "it seemed much more beautiful and grand than before." When she reached Mynpurie, she writes: "All our missionaries were assembled and we had a pleasant meeting. Our evenings were spent in hearing about the work from the different reports of the brethren, and some of the ladies' reports were also read. The days were occupied by the gentlemen with business. We had our meals and our social meetings in the Louisa Lowrie Home. It is a nice house, and sadly needs occupants. . . .

"I came to Benares on Christmas morning and have been with my sister ever since. A week ago we came out into tents at a place called Bara Ganu (Big Village), and find it delightful. The weather is charming, just cold enough to make it pleasant. We eat under the trees and sit out all day, and have a fire of logs and brushwood at night. The village is close by our camp, and we often go to it. There are a thousand people in it, and all seem comfortably off and happy. The London Mission have a catechist and his family living here, and there is a nice school for boys in the man's house."

She speaks further of the interest of the natives in herself and her sister, and of the instruction they are receiving from them.

Mrs. C. B. Newton

has arrived safely at Lahore, with her husband and children, after an absence of more than a year in this country. They find the working force exceedingly small, and Mrs. N. writes: "Oh, if peo-

ple at home could only look upon the teeming multitudes of Lahore —to say nothing of any other station—I am sure that so few laborers would not be long left to work alone!"

MISS MCGINNIS, KOLAPOOR, WEST INDIA.

"We have been very much encouraged this year about our home school. Five or six of the older girls have declared themselves Christians, and many of the younger ones are likely to follow their example. The parents refuse to allow them to be baptized, but we hope that some time they too may be won for Christ. Some of the children are very much persecuted by their friends because they refuse to join in the idol-worship of the family. One little girl, not more than ten years old, was severely beaten by her mother because she would not eat food that had been offered to the idol. We do not know that any one ever gave her a lesson upon that subject. She must have read the Scriptures and applied it to herself.

"Last August we opened a school for girls in one of the wards of the city. There are twenty-two names on the roll now, though the daily attendance is rarely more than sixteen. The girls are of good caste, though not of the highest, and most of their parents are in comfortable circumstances, but to ask them to pay even the smallest fee would break up the school more quickly than the plague or small-pox would. It is a very ignorant and bigoted neighborhood, but the ignorance is not that of the Five Points, or of the wretched alleys of any of our large cities at home. You ask one of the most neglected children, 'Who made you?' and he will reply promptly, 'God.' Then, if encouraged to talk, he will proceed to tell you where and how God is to be worshipped—by bathing ceremonies, by offerings of fruit and flowers; how, on a certain day of the year—and he knows well what day—the household gods are to be adored, an offering of bread made at some shrine, and a blessing asked upon the whole year; how the wrath of the gods is to be appeased and disease averted, by painting lines of certain colors on the outside of the houses—white for cholera, yellow for something else, and so on. He has been well taught in the traditions of the fathers."

MISSIONS IN INDIA.

III.—THE LANGUAGES OF THE HINDUS.

"Do you speak Hindu?" Such is the question often addressed to missionaries who have returned from India. The "Hindu language" is spoken of in the newspapers and other periodicals of the day. Well, what of it? Why, there is no "Hindu language!"

The *lingua franca* of India is called Hindustani, though more properly called Urdu. But this is not the language of the Hindus, though spoken by many of them. It belongs to the Mohammedan portion of the population of India.

The language of the Aryan conquerors of India was the Sanscrit. This has long since been catalogued among the dead languages. But the languages spoken by the Hindus to-day are mostly derived from the Sanscrit, as Italian is derived from the Latin. The principal of these are the Hindi, spoken all over Northern India, excepting Bengal and a part of the Punjáb. It is the nearest the original Sanscrit of all the languages of India, and is spoken by about fifty millions of people. Then there is the Punjábi, spoken in the northwestern part of the country; the Bengali, spoken in Bengal; the Mahratti and Gujratti, the languages of Southwestern India.

Each and all of these languages have numerous dialects, so that people speaking the same language often have the same difficulty in understanding one another that the London cockney has in comprehending his Yorkshire countryman. The inhabitants of the southeastern portion of India, being for the most part descendants of the Tartar predecessors of the Aryan invaders, speak an entirely different class of languages from those just described The chief of these is the Telugu and the Canarese. Then the aboriginal tribes inhabiting the mountains have a language with dialects peculiar to themselves. Such, in short, are the languages properly belonging to the Hindus. We shall speak of the foreign languages used in India in another article.

From this brief statement it will appear that the labor of acquiring so many languages, and of translating into them the Scriptures and the preparation of a Christian vernacular literature, is by no means a matter of small difficulty. It is the glory of American Presbyterian missions, that through their missionaries the Scriptures have been translated into some of these languages, grammars and dictionaries and numerous school books prepared, besides a multitude of tracts and books and newspapers for distinctly religious purposes. Notable among these is the translation of the New Testament and a portion of the Old Testament into the Punjábi language, by the Rev. John Newton, D.D., our veteran missionary at Lahore, assisted by the martyr, Janvier; the translation and revision of the Old and New Testaments into Urdu and Hindi (at least in part), by Messrs. Owen, Ullmann, and others; the translation of one or more of the Gospels into the Mahratti dialect prevalent in Kolapoor, by Rev. Mr. Wilder. The first grammar and dictionary of the Punjábi language ever written were the work of Dr. Newton and Mr. Janvier. Dr. Kellogg is the author

of the best grammar of the Hindi language extant. Our Urdu hymn book, containing over five hundred hymns, is almost entirely the result of the labor of Presbyterian missionaries, principally of Rev. Mr. Ullman. But to tell the whole story would require a respectable volume; therefore we desist. Suffice it to say, the many languages of the Hindus will long tell the story of the zeal and devotion of American Presbyterian missionaries.

PADRI SAHIB.

NEWS FROM THE FIELD.

MRS. SHEDD, OROOMIAH, PERSIA.

"Since coming back after our eight years' absence, the strongest impression I have received is that the great work now to be done for the Nestorians is to organize them, and by judicious help and sympathy lead them to do their own work. Christians need to be aroused to consecrate themselves anew and more fully to God's service. We need to be baptized with the Holy Ghost. I cannot tell you how great this burden is upon my soul. The Lord is calling upon us here, both missionaries and native Christians, to holier lives and stronger faith. Wonderfully has the Lord opened the door on every side. Pray for us that we may walk worthy of Him, and that He may use us for extending His own kingdom in this dark land. . . .

"There is a power here in the school girls who have graduated from our Seminary, and in those who have learned to read in the village schools, which should be utilized more fully in the great work of bringing Persia to Christ. In one of our villages the pastor has organized the women of the church into a working force which reaches the whole village. I have visited five or six of the larger villages, some of them more than once. It is delightful to meet these women; they are so responsive, and welcome the missionary so warmly. In Goolpashan, one of our largest churches (self-supporting), there is now in progress a very interesting work of grace. We believe that the Lord has great bessings in store for us this winter.

"Miss Dean, besides her labors in the school, goes out to the villages often. Miss Van Duzee, who uses the Turkish language quite freely, goes usually once a week to Mohammedan villages, where the women gather and listen eagerly to the words of Christ. Both are most earnest workers. Two little Mohammedan girls remain in the school, and are bright and eager learners. Others have come and gone. The good seed is being sown, and in due season the reaping time will come."

Miss Jones, Gaboon, Africa.

"My duties are various, visiting the villages being one of them. Bessie, the Bible reader, does part of this work, and our native elder assists also, as my time is so occupied with the sick, giving out medicines, and attending to matters indoors. We have from seventy to ninety people to feed twice per day. Mrs. Smith attended to this part of the work, but she had so much other work on hand that it was thought best to make a change in our duties. I go to Baraka three or four times a week. On every Thursday afternoon, except the first one in the month, we have meetings for the women; we go to different houses, and thus many women and children are reached. Bessie's class on Sabbath has often from twelve to seventeen women in it. The Sabbath morning service is well attended. Many of our native Christians are away from their homes, up the rivers trading, and we hear that they are exerting a good influence. We have a number of children in our schools, and we earnestly trust that the instruction given will make a lasting impression on them. We have now very good native assistants."

Mrs. C. W. Mateer, Tungchow, China,

writes from a Pacific steamer, on her way home, of her work during the latter part of last year: "My summer and autumn were filled up with school and household duties, and house to house visiting in the city till October, when Mr. Mills, Mr. Mateer, Mrs. Shaw, and I started on a tour in the country." When they returned from this tour in November, they found Mr. and Mrs. John Wherry, who had just arrived from America. "On December 4, all of our missionaries, except Mrs. Shaw and the Wherrys, started to Chefoo for Presbytery. It was with a heavy heart that I left my home, my Chinese friends, and my work, though only for a season, as I hope. We had very pleasant meetings in Chefoo for five days, and then with tearful eyes I saw the rest of the party start back without me." Mrs. Mateer writes of her stay at Shanghai, and the pleasant meeting with the Farnhams there; then of the voyage to Japan, and her enjoyment in the society of the workers there. Besides our own missionaries, she met some of those of the Reformed Church and of the American Board. Among the latter was Mrs. Gulick, the mother of a large family of missionaries. "She has been almost fifty years in the Sandwich Islands, and has never been home. The dear old lady said to me, 'Tell the young women of America I do not know what they can be thinking about, in this day of light and knowledge, in regard to the needs of the heathen, and the success of misssionary work among them, that they should sit quietly at home and deprive themselves of the privilege of working for Christ among the heathen.'"

At Home.

THAT NECKTIE AGAIN.

THE little circular sent forth last spring by the Woman's Foreign Missionary Society, entitled "The Cost of a Necktie," has brought into the treasury between eight and nine hundred dollars—this sum, however, being more than balanced by the falling off in the regular contributions of societies and bands. In some instances, no doubt, the money sent in response to these circulars was really and truly given to this cause, instead of being spent for that little article of personal adornment. But it is probably safe to say that in the majority of cases the neckties were bought just the same, and this small sum was given out of greater or less abundance, with no sense of real self-denial or sacrifice. Still it was given, and accepted; and if a prayer went with it the blessing was not withheld from the giver.

A few objectors said that it was lowering to the dignity of the cause thus to associate it with the thought of dress; that the motive and impulse in such giving should be only that of love to Christ and His work. But when we read in one of St. Paul's letters to Christians, "Whether ye eat or drink, or WHATSOEVER ye do, do all to the glory of God," does not that seem to include even the outward adorning of the person, and to tell us that God may be glorified by a thought of Him and His claims in that, as in all else? So we judge; and if the women of old were not only permitted, but urged, to bring their jewels and ornaments, and offer them for the service of the Most High, surely the same spirit and the same action cannot be out of place now!

But we spoke above of the fact that the contributions from this source were more than balanced by the deficiency in others. This fund was intended to be extra, over and above the regular receipts expected from auxiliaries and bands; but lo! it does not quite cover the falling off in these.

What is the conclusion? What is the lesson? To our thinking it is this: We must go deeper, fellow-Christians. We have not yet, most of us, given till we *feel* it. The cost of a necktie is not enough! We must cut off some luxury that we love, some indulgence that we secretly cherish—not give fifty cents, as the cost of a necktie, and then go and get the necktie all the same. If we can do that, then it shows that we are not doing all that we should. We must come down closer to the point of real *sacrifice.*

A great work is to be done in these next few weeks. We are far behind the point which our Master, yours and mine, is calling us to reach. We must make a vigorous, united effort to come up to it. You know where the self-denial can be made. In your secret heart it will not take you long to settle just where there is something that you can give up, which it will cost you a pang or an annoyance to go without, but the giving up of which will enable you to put something in the Lord's treasury.

Will you take this matter into the secret places of your soul, where God is sure to meet you, and settle it before Him there, with His eye upon you? If you will do this honestly, the privilege of the hour will be made clear and bright to your vision, the strength for any sacrifice will be given you, and the blessing of the Lord, which "maketh rich and addeth no sorrow," will rest upon you. P.

CONDUCTING A LADIES' PRAYER MEETING.

In response to the request for the best method of conducting a ladies' prayer meeting we have received a number of articles, the following of which are all that we have space for in this issue:

"Ours is attended and conducted by members of a Presbyterian church in a small country town. Its history is a record of growth and prosperity, extending over a period of more than five years. It is held from house to house. It meets weekly at 3 P. M. on Wednesday, and is attended by from ten to thirty ladies. These all, in alphabetical order, take charge of the meeting. The lady in charge opens the service in the order she pleases by announcing a hymn, reading the Scriptures, calling for a prayer, and announcing the subject selected for conference; then there follow the usual

prayer meeting exercises. But every meeting has a distinct character of its own; this is secured by the selection of a Scripture text to be the centre and focus of thought and comment at the next ensuing meeting. This text is mentioned in the pulpit notice on the Sabbath. Any one present at a meeting may suggest the text, or an absent member may send in one. This text is illustrated and explained in several ways, occasionally by original comments, more frequently by parallel texts, one or more being repeated or read by every one present. Sometimes selections, either in prose or poetry, throwing light on the subject are read. There are no rules, and as little formality as possible. In the variety of the exercises every one, even the most timid, finds something which she can do. The first meeting in the month takes a missionary and the second a temperance direction. N. W."

"Our meeting is composed of a few ladies from the two Presbyterian churches of Chambersburg, Pa. We meet every Friday, and hold our meeting one hour. We always meet in the same place—a small room adjoining the lecture room of one of the churches. The leader turns the attention of the meeting to whatever subject she prefers. The meeting is opened with a hymn; then follows a chapter from the Scripture read by the leader, and prayer. Afterwards there is generally some selection from a religious book or paper, or sometimes a tract read by the leader or others present, or by both. Care should be taken that the selections read be brief. It is desirable to have as many prayers in the hour as possible. We have found it very edifying for one to lead in prayer, and others to follow, often having three or four short prayers without rising from our knees. Often there are short verses or passages of Scripture repeated by one and another. We observe the first Friday in each month as a missionary prayer meeting, taking the country named by the Board as our subject. The leader of the meeting always asks some one to lead the next meeting, and so each takes her turn. God has greatly blessed us, and we feel that He has used this meeting to help us 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

"I would urge any one who proposes organizing a woman's prayer meeting to observe especially the following suggestions. 1. Never be discouraged by a small attendance. If you have but three visibly present, can you not also count on the invisible presence of the 'Three who bear record in heaven'? I heard once of a Christian woman, who greatly desired to have a woman's prayer meeting in connection with the church of which she was a member. Through her influence there was an appointment made for one to be held at a certain time and place. The day came, and was very stormy;

the lady went at the appointed hour, but no one else came. She, however, remained, and sang, and read, and prayed that God would incline others to join her in this good work. She then went to her home, feeling that 'it had indeed been good to be there'; for she had held communion with the invisible Three. When spoken to on the subject afterwards, she always said there had been *four* in attendance on that first prayer meeting. This feeble beginning was greatly blessed by God; the meetings increased in numbers, and became a power for good in that place. 2. Always meet in the same place. A meeting in a chapel will probably be much better attended than one in a private house. 3. Begin and close *promptly* at the appointed hours."

MARCHING ORDERS.—IV.

FRANCES RIDLEY HAVERGAL.

"Freely ye have received, freely give."—Matt. x. 8.

THE context shows that we must not content ourselves with applying this only to silver and gold. Those to whom the command was spoken neither possessed nor provided any. Far greater gifts had they received, far greater gifts were they to give.

What have we freely received? Our Bibles give us a three-fold answer. 1. Love. God our Father says, "I will love them freely." 2. Justification. For we are "justified freely by His grace," and "by His blood." 3. Life. For He says, "I will give unto him that is athirst of the fountain of the water of life freely." And unto us has been preached this "Gospel of God freely."

We are responsible not only for having received such gifts, but for knowing that we have received them, for "we have received . . . the Spirit which is of God, that we might know the things that are freely given to us of God." The whole Bible is one long inventory of the things that are freely given to us, and yet we cannot reckon our wealth, for "*all* things are yours." Possessing the one unspeakable gift, Jesus Christ Himself, is "possessing all things." "As every man hath received the gift, even so minister the same." How will you do this? Can you make it a question of dollars or cents? Is *that* what you have received? Is that *as* you have received? Will you not say, "I will freely sacrifice unto Thee"? Sacrifice!—what? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Is there not one reader of *Woman's Work*, who, having "received Christ Jesus the Lord," will go at His word, and "freely" make known the good news of life from the dead, and healing and cleansing through Him? There are so many who would delight to go, but whose way God has entirely hedged up. Are there none

whose way is not so hedged up? He who spared not His own Son, but with Him freely gives us all things, is saying, very clearly and loudly, "Whom shall I send, and who will go for us?" Will any one who *might* say, "Here am I, send me!" refuse to say it?

ONLY, YET ALL.

FRANCES RIDLEY HAVERGAL.

ONLY a mortal's powers,
  Weak at their fullest strength;
Only a few swift flashing hours,
  Short at their fullest length.

Only one heart to give,
  Only one voice to use,
Only one little life to live,
  And only one to lose.

Poor is my best, and small;
  How could I dare divide?
Surely my Lord shall have it all,
  He shall not be denied!

All! for far more I owe
  Than all I have to bring;
All! for my Saviour loves me so,
  All! for I love my King.

All! for it is His own,
  He gave the tiny store;
All! for it must be His alone;
  All! for I have no more.

All! for the last and least
  He stoopeth to uplift!
The altar of my great High Priest
  Shall sanctify my gift.

NINTH ANNUAL MEETING.

THE Ninth Annual Meeting of the Woman's Foreign Missionary Society will be held on Thursday and Friday, April 24th and 25th, in the Assembly Room of the Presbyterian House, 1334 Chestnut street, Philadelphia. We earnestly request each auxiliary to appoint one or more delegates, and report their names before the 3d of April to Mrs. S. B. Rowley, 1334 Chestnut street, Philadelphia, and entertainment will be provided; also cards entitling each delegate to a reduction in railroad fare.

MISS STAINTON OF SYRIA.

THERE is a new grave under an olive tree in a beautiful spot in the English cemetery on Mt. Zion, just outside the walls of Jerusalem. On November 4, 1878, Miss Sara Stainton, an English lady in whom many Americans have a warm interest, was there buried.

She was sent from London in 1864 to assist in a female training school in Beirut, and subsequently transferred to Shemlan on Mt. Lebanon. By special request she gave her services for a time to the Nazareth Orphanage, and afterward for five years worked with her beloved friend, Miss Jacombs, in Sidon.

When the Sidon school passed into the hands of the American missionaries occupying that field, Miss Jacombs and Miss Stainton were retained at its head, their salaries being still paid by the English society, which also supported some of the pupils, and by its liberality aided the school, even after it passed into the care of our mission. This was an important position. The boarding-school department was (as it still is) for the education of native girls with a view to their becoming teachers. A large day-school was also, with its native teachers, under their care. The household department was managed with thrift and ability on the same plan with our Mt. Holyoke.

Teachers trained in the Sidon school by them were in high repute. Miss Stainton was scarcely twenty when sent from England, fresh first from the normal school, and after that from the missionary training-school with its strict examinations, preparatory for mission work. She was an unusually good Arabic scholar, acquiring the language with facility. Feeling the importance of a command of the language, she was not satisfied with its superficial attainment, and she enjoyed it as a help to her Bible study. During the four years that the pupils usually spent under her care, she endeavored to carry them thoroughly through the Bible, fitting them to teach and explain it to others.

Only those who knew her well were aware of her acquirements. She loved real study that opened to her new mines of thought and learning, and delighted in going to the bottom of things, content with no uncertainty or half knowledge where work and investigation could bring positive information. Her accurate and wide knowledge of the Bible and the Bible lands, and everything connected with them, down to minute things, made her a very desirable travelling companion in Syria. She had a fund of poetry and enthusiasm in her nature, and a most loving appreciation of everything beautiful, which often in self-forgetfulness would bubble up and brim over, to the great enjoyment of those about her.

In 1876 Miss Jacombs and Miss Stainton went to England for rest. In the spring of 1878 they returned to Syria. They had two or three positions under our American Presbyterian Mission offered them, showing an appreciation of their worth and ability, but the London Society wished them to organize and conduct the Ladies' Mission to the women and girls of Bethlehem and Bethany; and this they had undertaken, with two native teachers of their own training.

Miss Stainton's death was caused by a rapid development of heart disease. She had weeks of terrible suffering, the agony of which she said no words could express. But "she would not ask for less, if her Father saw fit to give her more." She only prayed for strength to bear patiently and not to distress others.

To the last she did not lose any of her interest in the comfort and welfare of those about her, even in everyday affairs. She entreated the teachers, Miriam and Leila, in Arabic, "to love the women and children of Bethlehem; to be kind to them and teach them of Jesus." She begged them to love Jesus more themselves, telling them that nothing else was worth living for; beseeching them to forget self, to live to bring others to Christ, and to fear not sickness or death; and added the Arabic benediction: "May God bless you from on high!"

Just where she would most prefer she is buried, for Jerusalem and its surroundings she loved and had studied well. In our rides and our tent journey together she had said: "All this is well, but I cannot be satisfied not to be with you in Jerusalem." H.

ZANESVILLE, OHIO.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Bellville, O., Wooster Pres.
Clarkson, O., Mahoning Pres.
Coudersport, Pa., Wellsborough Pres.
Hartleton, Pa., Northumberland "
Jersey Shore, Pa., " "
Knox, Pa., Clarion Pres.
Leatherwood, Pa., Clarion Pres.
Mifflinburgh, Pa., Northumberland Pres.
Newberry, Pa., Northumberland Pres.
New Bethlehem, Pa., Clarion Pres.
Oak Grove, Pa., " "
Philadelphia, Mantua, 2d Ch., Philadelphia Central Pres.
Renovo, Pa., Northumberland Pres.
Union City, Pa., Erie Pres.
West Berlin, O., Marion Pres.
Williamsport, Pa., 3d Ch., Northumberland Pres.

BANDS.

Apollo, Pa., Pure Pearls (Y. L. Band).
Athens, Pa., Willing Workers.
Baltimore, Md., Boundary Av.
Castile, N. Y., Buds of Promise.
East Liverpool, O., Cheerful Workers.
Irwin, Pa., Young People's.
Newberry, Pa., Newton (Y. L. Band).
Port Penn, Del., Willing Workers.
Slippery Rock, Pa., McCauley.
Wolf Creek, Pa., Foundation Stones (Y. L. Band).

NEW LIFE MEMBERS.

Brown, Mrs. Hannah
Brown, Mrs. Ruth
Burns, Mrs. L. J.
Burnside, Mrs. Amelia
Cary, Mrs. Rebecca
Davidson, Mr. J. B.
Ferris, Mrs. E. M.
Frazer, Mrs. H. H.
Frisbie, Mrs. O. S.
Goodwin, Miss Mary E.
Jackson, Mrs. W. H.
James, Mrs. Willis
Kellogg, Mrs. L. W.
Ludwig, Mrs. Carrie
McCune, Mr. J. A.
McMillan, Mrs. Mattie N.
Montgomery, Mrs. J. H.
Poellet, Miss J. H.
Prichard, Mrs. Imogene
Sheppard, Mrs. M. C.
Smith, Miss Fannie C.
Woods, Miss Lily A.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens Aux., . $25 00
BLAIRSVILLE.—Unity Aux., . 19 32
CARLISLE.—Carlisle, 1st Ch., Golden Chain Bd., for sch'p, Oroomiah, $28; Chambersburg, Falling Spring Ch., for work, Lahore, $53; Newville, Hopeful Workers, for nat. tea., Beirût, $100; Dew Drops, for Miss'y, Syria, $4 15, ... 185 15
CINCINNATI.—Cincinnati, 5th Ch., Mrs. R. Brown, for school, Saharanpur, $50; Lane Sem. Ch., Mrs. C. Hitchcock, for sch'p, Tungchow, $40; College Hill Aux. (of which $10 50 for "Necktie Fund"), $50 50, . 140 50
CLARION.—Clarion Aux., $50, Jennie Buzard, 30 cents ($50 30), for Oroomiah bdg.; Leatherwood Aux., for work, Chefoo, $27, . 77 30
CLEVELAND.—Ashtabula Aux., $38 25; Brecksville, $5 50; Cleveland, North Ch., $2 15; South Ch., $8; Euclid Av. Ch., $30; 1st Ch. Aux., $151 54, Boys' Miss. Guild, $25 ($176 54); Collamer, $4; Hudson, $6; Parma, $2 10; Streetsboro', $2 50; Willoughby, $15 30 ($290 34, for Missionaries, Japan and India); Akron, for Debt of Bd., $3; Cleveland, Case Av. Ch., Y. L. Miss. Bd., for sch'p, India, $25; 1st Ch., Little Rill Bd., for sch'p, Sidon, $45, . 363 34
COLUMBUS.—Columbus, 1st, Aux., for Miss'y, Syria, $50; Lancaster, Panalla Soc., $28 90, Girls' Bd., $13 50, S. S., $40 ($82 40), for sch., Panalla, . . $132 40
ELIZABETH.—Bethlehem Aux., for Syria, $10; Elizabeth, L. F. M. Asso., collection for work, Mexico, *special*, $111 27; Perth Amboy, M. B., $2, ... 123 27
ERIE.—Girard Aux., $21 95; Titusville Aux., for "Necktie Fund," add'l, $2 01, . 23 96
GENESEE.—Pike Aux., . . 12 59
GENEVA.—Phelps Aux., for Miss'y, Kolapoor, $100, for "Necktie Fund," $3 90; Ladies of Clifton Sanitarium, for "Necktie Fund," through Phelps Aux., $12 75; Dr. Prichard, for L. M., and Boys' sch., Tokio, $25, ... 141 65
HUDSON.—Washingtonville Aux., ... 22 89
HUNTINGDON.—Logan's Valley Aux., $17; Saxton Aux., $7 56, ... 24 56
KITTANNING.—Saltsburg, Little Sunbeams, for Woodstock, $15, for burnt brick, Oroomiah, $15 ($30); Union Aux., for Miss'y, Brazil, $33, 63 00
LACKAWANNA.—Troy Aux., for sch'ps, Ningpo and Kolapoor, ... 64 00
MAHONING.—Leetonia, "Cent a Week Soc.," $15 25; New Lisbon Aux., bal., for sch.,

Saharanpur, $20, Inf. sch., $3, "A Young Lady's Mite Box," $2, for Miss'y, Bogota ($25); Salem Aux., for Miss'y, Bogota, $42 23, S. S., for sch'p, Bogota, $15 27 ($57 50); Vienna Aux., for Miss'y, Bogota, $8 50: Warren Aux., for Miss'y, Bogota, $24; Youngstown Aux., for sch'p, Mexico, $19 25, for "Necktie," $1 75, Cheerful Workers, $25 ($46), . $176 25

NEWARK. — Newark, 3d Ch. Aux., for Miss'y, Canton, $176 25, S. S., for sch., Canton, $140 ($316 25); South Park Aux., for Miss'y, Canton, $75 38; Central Ch., for schs, Canton, $60; High st. Ch., for Gen. Fund, $42 60; Park Ch., for Miss'y, Soochow, $60; Roseville Aux., for Miss'y, Syria, $148 40; Caldwell Aux., for sch., Canton, $60; Montclair Aux., for Miss'y, Ch. Home, California, $50, "Necktie," 50 cts. ($50 50): Hanover Aux., for sch., Canton, $50; Bloomfield, 1st, Aux., for Miss'y, $64 25, for 2 sch'ps, Canton, $46 75, for "Necktie," $1 ($112), ... 975 13

NEW BRUNSWICK.—Flemington Aux., $133, Gleaners, $50, Ella Kuhl Circle, $13 ($196), for Miss'y, Brazil; Princeton, 2d Ch., Karwekkoh Bd., for sch'p, Ningpo, till Jan., 1880, $75; Trenton, 4th Ch. Aux., $19, Inf. sch., $15 ($34), for Miss'y, India, ... 305 00

NEWCASTLE.—Newark, Hamilton Bd., sch'p, Kolapoor, 30 00

NEWTON.—Belvidere, 1st Aux. $3, and Willing Workers, $3 80, add'l, . . . 6 80

OTSEGO.—Cooperstown Aux., for sch., Joon, Syria, . . 50 00

PHILADELPHIA.—Bethany Ch., Inf. sch., for Miss'y, Allahabad, $100, for sch'p, Dehra, $50 ($150); Clinton st., Immanuel Aux., add'l, $2; Old Pine St. Aux., for Miss'y, Gaboon, $350, . 512 00

PHILADELPHIA CENTRAL.—Alexander Ch., R. C. C. Bd., for sch'p, Sidon, $25; North Ch., S. S. No. 2, for sch'ps, Oroomiah and Dehra, $45; Olivet Ch., Inf. sch., Jesus' Little Lambs, for sch'p, Dehra, $40; Shepherd Aux., Mr. De B. K. Ludwig, for L. M., $25, ... $135 00

PITTSBURGH & ALLEGHENY COM.—Allegheny, 2d Ch. Aux., for work under Rev. D. J. Stewart, Mexico, $28; Bethany Aux. (of which $8 for "Necktie Fund") $48 55, Bd., $8 ($56 55); Bridgeville (of which $7 85 "Necktie") $35 70; East Liberty Aux., $15, Y. L. Soc., $86 21 ($101 21), for Miss'y, Kolapoor; Homestead Aux. $21 95, Workers for Jesus, $3 05 ($25), for Miss'y, Brazil; Lebanon, S. S., $38 29; Millvale, Elongo Clemens Bd., for Corisco, $30; Pine Run Aux., $43 38; Pittsburgh, 6th Ch. Aux., for Miss'y, Brazil, $50; Raccoon Aux., for Petchaburi, $26 25; Shadyside Aux., for Miss'y, India, $125, "Necktie Fund," $8, Lizzie, Kennedy and Sam Morehead's Mite box, $2 60 ($135 60); Sharpsburg Aux., for Miss'y, Canton, $35; Lawrence Bd., $30; Monongahela City Aux., for sch'p, Canton, $40; Wilkinsburg Mite Bd., for sch., Petchaburi, $18 50, 758 48

PORTSMOUTH.—Portsmouth, 2d Ch., Busy Bee Bd., for sch'p, Gaboon, ... 20 00

REDSTONE. — Connellsville Aux., $13 07; Dunbar Aux., for Corisco Miss., $50; Long Run Aux., for B. R., India, $50; New Providence Aux., for "Necktie Fund," $6 50; Rehoboth Aux., $47 60; Round Hill Aux., $50 75, ... 217 92

ROCHESTER.—Sparta, 2d Ch. Aux., for sch'p, Dehra, . 60 00

ST. CLAIRSVILLE.—Crab Apple Aux., for Miss'y, Canton, . 27 00

SHENANGO. — Neshannock Aux., $45 48; Newport Aux., for "Necktie Fund," $5 60; Sharon Aux., $26 25; Slippery Rock Aux., $9 10, Westfield Aux., $44 ($53 10), for Miss'y, Canton, . . $130 43

STEUBENVILLE.--Bethesda Aux., $11; Cross Creek, $10 50; Oak Ridge, $8; Richmond, $19 15, for Miss'y, California, . . 48 65

SYRACUSE.— Oswego, 1st Ch., Eddy Bd., for Sidon sch., . 10 00

UTICA.—Oneida Aux., . . 34 43

WASHINGTON.—Wheeling, 1st Ch., Mrs. Ott, $10, Miss M. S. Ott, $5, for Oroomiah building, ... 15 00

WELLSBORO'. — Lawrenceville Aux., ... 8 75

WEST JERSEY. — Greenwich Aux., for sch., $65, and S. S., for orphan, $35, both Saharanpur, . . . 100 00

WESTMINSTER. — Chanceford Aux., for Miss'y, Woodstock, $82; Wrightsville Aux., $33; York, Inf. sch., bricks, Oroomiah, $16, . 131 00

WEST VIRGINIA.--Parkersburg Aux., ... 6 15

WOOSTER.—Orrville, S. S., for burnt brick, Oroomiah, . 5 48

ZANESVILLE.—Newark Aux., 1st and 2d Chs., for sch'ps, Sidon, ... 90 00

MISCELLANEOUS. — Asheville, N. C., "C. B.," $48 90; Bloomsburg, Pa., A Thank-offering, $10; Carlisle Station, O., Mrs. A. E. Schaefer, deceased, through her father Peter Vantuyl, $33 34; Chili, N. Y., A friend, 75 cts.; Chestnut Hill, Pa., B. L. L., 30 cts.; Clinton, N. Y., "C. S.," $20; Cape Vincent, N. Y., Mrs. M. A. Rogers, $1; Dardenne, Mo., Children's Miss. Bd., $10; Gettysburg, Pa., Miss S. McPherson, $25; Lawton, N. Y., A friend of missions, $3 40; Monongahela City, Pa., Mrs. M. B. Hartrick, $10; Newtown, Pa., Miss A. Ewing, $5, Miss H. A. Savage, $1, for Oroomiah Sem.; Ostrander, O., Mr. and Mrs. Dean 25 cts., Scott Turney, 10 cts., for burnt brick, Oroomiah; Philadelphia, Mrs. John Stewart, $1, A missionary, 78 cts., Martie Steever, $2 50, A Thankoffering, $10; Santa Barbara, Cal., Mrs. E. S. Robinson, $1; Salem, O., Anonymous, for Mexico, $1; Memorial, M. K. B., $1: York, Pa., Mrs. J. C. Small, for Oroomiah building, $50; Swedesboro', N. J., Inf. class, 50 cts.; H., "Something for Jesus," $1; Collected by Miss Loring, Wellsboro' Pres., $17 47; Northumberland Pres., $83 77, Lackawanna Pres., $14 91, Cincinnati Pres., $40, Bellefonte Ch., Pa., $8 86, Lewistown Ch., Pa., $10, Dickson, Pa., Miss sch., $1 26, Ch. col., for Syria, $2 29, Miss Beaver, Danville, for "Necktie," 50 cts. ($179 06); For "Necktie Fund," Clearfield, Pa., Miss A. B. Spackman, $1, Mrs. A. H. Shaw, $2, Miss A. L. Shaw, 50 cts., Miss E. Hoover, $1, Mrs. H. S. Butler, $5; Emma L. Butler, 50 cts. ($10); Port Penn, Del., Miss S. B. Cleaver, $5, Toronto, Canada, Mrs. J. D. Low, 40 cts. ($15 40), . $434 28

Total for February, 1879,	$5,860 93
Previously acknowledged,	31,276 04
Total from May 1, 1878,	$37,136 97

$225 credited in the Feb. *Woman's Work* to 1st Ch., Trenton, N. J., should have been for Miss'y, Yokohama. $8 from Primary Class, Union Ch., should have been in Westminster Pres., instead of Chester. In the March *Woman's Work* $50 from 3d Ch., Cincinnati, was omitted by mistake. A quantity of basted patchwork received from the ladies of Beverly, N. J., has been forwarded to Gaboon, Africa.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

March 1, 1879.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

OUR WORK AND WORKERS IN INDIA.

In this month of April the subject for consideration and prayer being the vast empire of India, it may be well to take a glance at the share which the women of the Northwest have in missionary effort amidst its swarming population. Only eight women represent this Board in that country. Of these, three were, so to speak, born missionaries, being children of missionaries, and born in India —Mrs. Kelso, her niece Miss Thackwell, and Miss Campbell—and are examples of the transmission of the missionary spirit from generation to generation, of which the Scudders, Newtons, and other families have given continued testimony. What peculiar joys must be theirs who, laboring in the same field, are permitted to gather fruit from seed sown by a beloved mother or sister, who has been called from work on earth to rest in heaven!

Mrs. Kelso, the sister of Miss Thackwell's mother, whose name is still reverently and lovingly spoken by the women of Rawal Pindi, is the wife of Rev. A. P. Kelso, first stationed in Rawal Pindi, but recently removed to Lodiana, about 1100 miles northwest from Calcutta, where she directs work for Bible women; and finds that famine and pestilence open a way by which she more readily reaches the hearts of the natives.

Mrs. Lucas, wife of Rev. J. J. Lucas, at Futtehgurh, 723 miles northwest from Calcutta, has several village schools under her supervision, taught by native women whom she has trained, and still guides in their management of the schools. These she visits frequently, besides attending to various other duties connected with the Orphanage; too heavy a burden for her, she needs help.

Mrs. Bergen, wife of Rev. George S. Bergen, stationed at Ambala, about 1000 miles northwest from Calcutta, has just been compelled, with her husband, to leave their work, and seek for rest

and health in America. It is the old experience oft-repeated—over-work in a vast field urging its needs upon them. Mrs. B.'s duties have been varied and responsible, from the superintendence of a number of schools, even to the giving of baptismal names to the children of native Christians. May both be refreshed and strengthened by their visit to the home land, and among loving friends!

Each of these ladies has little ones of her own to care for, and to train for Christ, amid trials and obstacles, such as only the dwellers in the midst of paganism can fully appreciate.

Mrs. Warren, with her lamented husband, Rev. Joseph Warren, D.D., began a mission at Morar, a military post in the province of Gwalior, in 1873. Dr. Warren was soon called "up higher" by the Master, to rest from his labors, while his wife, with true faith and courage, works on, bearing her burden alone—yet not alone. She has the care of a village school, besides her work among the women. For several years she has had religious services on the Sabbath upon the veranda of their house, but has lately obtained from government a gift of land in a central and desirable location whereon to build a church, and has also secured some funds toward its erection. She hopes for help from the women of America, and writes that she already "sees the spire pointing heavenward."

Miss Mary E. Pratt is at Dehra, a station established in 1853, in the hill country, southeast from Ambala somewhere about 600 miles. With Miss Craig, she is in charge of a large school of girls—122; and they will soon be reinforced by the arrival of Miss Herron, who goes out with her father, Rev. David Herron, on his return from this country to India. Her aid in the school will be gladly welcomed by these ladies, who are doing much to elevate the standard of education for women.

It may be remembered that the first girl—a native Hindoo—who entered Calcutta Government University went up from this Dehra school; and it is to be remarked, too, that this occurred before the Universities of England had opened their doors to English girls. India, where the birth of a daughter was once a misfortune and a reproach, must be awakening to a new and strong life, when she thus steps in advance of *Christian* England. This has been accomplished by Christian missionaries, not by governmental legislation.

Miss Amy S. Campbell, another daughter of a missionary, has been teaching several years at Woodstock, Saharanpur, and during the last two or three years at Ambala.

Miss Julia M. Bacon, who had proved her ability in teaching before she left this country, has been occupied at Woodstock first,

and lately at Kasauli, not far from Ambala, teaching and training girls to become teachers.

Miss Louie Thackwell, daughter of Rev. Reese Thackwell, of Rawal Pindi, has taken up the work in the schools about that place, from which her beloved mother was removed nearly seven years ago.

Truly ours is a covenant-keeping God. Help is needed at all these stations—more laborers and more funds. An organ is needed at Ambala, and also at Dehra; and a sewing machine is of great importance to the large school at the latter place. Mrs. Kelso wants a fund for medicine and food for the very poor, which would aid her in reaching the spiritual needs of hundreds of women.

God will cause this work to be done, but He uses *instruments;* and blessed are they who thus become co-workers with Christ. The *importance* of this work among the women and children can scarcely be exaggerated; in fact, the hope for India lies largely in the success of this effort to reach the *coming generation.*

S. H. P.

INDIA.

Miss Mary Pratt.

Dehra, December 31, 1878.

These extracts are from Miss Pratt, who went to India from Iowa in September, 1872. She is in the Christian Girls' Boarding School at Dehra Doon, from which school the young girl went who has entered the Calcutta University.

"I have just come up to my room after taking two gentlemen over our house. During the past few years our school has become more and more widely known, and visitors from all parts of the country coming to Dehra, or passing through on their way to the hills, seem to feel it a privilege to look in upon our children, to see the arrangements of our house and the workings of the school. The duty of taking them over the house often falls to my lot, always now that Mr. Herron is absent; and though it sometimes makes sad drains upon my time and strength, yet the pleased expressions of surprise and gratification, and the kind words of cheer spoken upon these occasions, send a warm glow to the heart, which lingers long, long after the visitor has departed. . . . Though we had 122 boarders, we had no single case of sickness all the year through. A number of orphans—victims of the famine—were sent in to us; we could not turn them away, at the same time we had no room for them; finally turning out a store room and using it for a bed room, by dint of slight crowding we were able to accommodate all, and we have not wanted for a single thing which we absolutely

needed. We had also a larger number of day pupils than usual—some sixteen, nine of whom were English children. We are now having our vacation, and have only a hundred children present, the others having gone to their homes. We had no public examination this year, in consequence of Mr. Herron's absence, and for the same reason we sent none of the girls up for any of the government examinations. We had this year as usual scarcely any assistance in teaching outside of our own number, the girls proving themselves mostly very efficient. We shall have the help of Miss Annie Herron next year, for which I shall be very thankful. Her mother began the school, and it is pleasant to see her daughter come and take up her unfinished work. I hope she may become thoroughly acquainted with its details, and be able to carry it on as her father wishes and as her mother began, before I fall out by the way. My health, too, has been very good ever since I came from the hills.

"One rupee is nearly fifty cents, and eight annas is half a rupee; four pice, or one anna, is about three cents. Some time I will try to send you specimens of each coin. It takes three pie to make one pice."

CHIENG MAI, NORTHERN SIAM.

In the month of September, 1878, under the auspices of the Northwestern Board, two young graduates of Miss Peabody's Seminary, with the ink scarcely dry on their diplomas, under the charge of the Rev. J. Wilson, of Chieng Mai, Siam, struck across the continent to the Golden Gate; their final destination, Siam. At San Francisco, in company with twenty-one other missionaries for the Orient, they crossed the broad Pacific. After a voyage of exceptional interest, they received their first impressions of heathenism in Japan, the place of their first landing. Miss Campbell writes: "We had scarcely landed, when 500 Japanese, in their odd native boats, surrounded us, each striving to secure the first passenger. The shouts of hundreds of voices in an unknown tongue must be heard to be appreciated."

From Japan the young ladies proceeded to Canton. Miss Campbell again writes: "We spent a day in sight-seeing. Strange sights we saw. One, the temple of five hundred gods. On each side is an image of Buddha, placed there to guard the temple, his body almost covered with slips of paper, to keep in mind the request for prayer. Another temple contained gods about the size of a man, in all postures—some with three arms and four heads, many with eyebrows more than a foot long—all with blue whiskers. The priests were dressed in their yellow garments, and hour after hour sat beating on a wooden drum with sticks, their eyes cast down; they mum-

bling prayers. No wonder our hearts were filled with longing to teach them a better way. The sights of degradation and cruelty that I saw that day can only be understood when seen. What a comfort to know the Lord sends us two, where He is going to follow! With this promise, 'I will hold thy right hand,' we feel sure we can go anywhere."

Miss Cole after her departure, for good reasons, was transferred to the care of Dr. Nicholls' church, of St. Louis. She takes up the thread of the narrative, and writes to Miss Peabody, of Oxford Seminary, from Petchaburi, Siam, December 6, 1878: "All the way our Lord has led us, and now this beautiful land is before us; and we know the Lord will go with us to the north country, and bless us, as He has so bountifully blessed this people. The king of Siam has just issued a written command to the international judge, to make a proclamation to the inhabitants of Chieng Mai, Lakon, and Lapoon, that every man should be allowed, without molestation from any one, to worship God according to the dictates of his own conscience. Those who embraced Christianity were not to be forced to worship spirits or to work on the Sabbath, except in cases of emergency, such as war and the like. This was the first good news that greeted us on reaching Bangkok, and can you imagine what joy we experienced when we knew we could enter upon our work at such a time as this? Siam is a land of rare and strange beauty, full of flowers and exquisite tropical foliage. The climate is very healthy, and the missionaries look well and happy. The weather is delightful, much like our Indian summer without the haze. We are in love with Siam and the people; prefer them to the Chinese or Japanese. We have seen a few Laos, and think them superior even to the Siamese, and they are quite different in dress and habits. You have heard about the $2200 given to Miss Cort's school here by the king and noblemen. The new building is nearly completed and is very handsome, and stands on the bank of the Petchaburi river. It is three stories high, and has all suitable seminary rooms and a chapel. Petchaburi is a lovely place. The scenery is considered the finest in Southern Siam. On the nearest mount is the summer palace of the late king falling into decay. As each king builds a new one for himself, the former one soon falls into ruins. There are a number of caves among the mountains. We visited one, an extinct volcano, converted into a temple; every niche filled with idols of Buddha, one of which, reclining, measures over thirty feet in length, and is guarded by numerous little black gods."

These youthful missionaries add: "Here we are in Bangkok, Siam. How little did we think one year ago that the Lord would lead us into such pleasant places! It seems almost incredible that

we are here. Everything is so different from what we expected. and much pleasanter. We feel now more than ever that we could never be as happy in any other place as here."

It is so pleasant for us at home to know that they will be welcomed by Mrs. McGilvary, who was a daughter of Rev. Mr. Bradley, a veteran missionary of Siam. She is a rare woman, speaking the language perfectly, and with calm judgment and a motherly heart. Another delightful fact is that the heroic wife of Dr. Wilson, who said, "Go!" to her husband, while feeble health retained her here, is so comfortably housed and tenderly cared for by Miss Peabody, of Oxford Seminary, and her children receiving all advantages of education, while they are a well-spring of joy and a blessing in that Christian home and school.

J. C. H.

JAPAN.

Mrs. M. T. True.

Tokio, November 21, 1878.

On the 16th of September school commenced, and since that time I have had a family of from forty to fifty to care for. I came here with the determination to *take time* for the study of the language. Up to the end of last year I had been compelled to study at a time when I was continually interrupted. I have now said that my study hours must not be broken in upon; so two hours at least of each day I count out of all plans, and give orders to all in the house to do the same. It is hard to enforce it, but unless I do I cannot find time to study. Thus you see my days are short, and the other hours are crowded very full. Japanese calls take a great amount of time. The parents of the girls come, and as I am the only one who can speak with them, I have to spend many precious minutes in that way. I trust it is not time lost.

I took two new pupils soon after school commenced. Their names are O Fuku San and O Yei San; they are both the children of men connected with our mission churches. We want to educate the children of the native Christians, and we want to reach out after those who are altogether outside of Christian influences. Which is most important? We often ask the question.

O Fuku San is eleven years old, and O Yei San is ten; they are bright, well-behaved children, both of them. When O Yei San first began to read at family worship, her very moderate way of doing it caused the other girls to laugh, and it was really very funny; but she has improved until she reads quite nicely. She is a particularly pleasant-faced child. O Fuku San is not pretty, but she is such a bright little thing that one forgets her looks.

The other day she came back to school as usual (the girls go home on Friday, if they choose, and return to the school on Saturday), but at evening prayers we missed her. Shortly after her mother appeared with the child, and said that when she opened her *furushiki* (the cloth in which they do up their books) she found that she had not put her catechism with them, and so like wild fire had rushed home alone to get it. She had a long way to go, and it was dark when her mother came back with her. The poor child was so excited that she could not speak without crying. She seems very happy and contented here.

SYRIA.

Mrs. Calhoun, Deir il Komr.

I have such good news that I must let you rejoice with us. On Sabbath, October 13, we had a very pleasant communion season here. Five young persons united with the Abeih church. (You may know there is no church organization in this place, though the communion was here.) Three of them are natives of this place. One is a member of the Senior Class in Beirut College. One is a graduate, and is now teaching in Sidon. The third is his sister, a very excellent teacher in Miss Everett's school in Beirut. She began to teach there as soon as she graduated from the school. The fourth person is teaching in his native village, Mukktara, and the fifth, a girl, is from Debbeye, has lived three years in our family, proving a faithful, affectionate servant. Her sister lives with Mr. and Mrs. Pond in Abeih, and she united with the church there recently. Mr. Bird was here, and it was the fourth Sabbath in succession that he had administered the communion in various villages about; he received in all fifteen young persons to the church, all of whom were taught in our village schools, where they learned, in connection with our Sabbath services and other means, the way of life and truth in Christ Jesus. This is cheering to all who do anything for schools.

A very pleasant, interesting young man, native of this place, who gained his first impressions of truth in this school (Deir il Komr), has entered the freshman class in Beirut College. He seems to give evidence of a change of heart, but we wait a while longer before receiving him to the church. It was while in Abeih Academy last winter that he felt the great change.

What joy the conversion of one soul gives us! and then I often wonder at the sovereign grace that chooses one and leaves another. Oh, the wonderful mystery—quite past our comprehension! Well, what a world of comfort it is that "the Judge of all the earth" cannot do wrong to any of His creatures!

Home.

THE EIGHTH ANNUAL MEETING OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST will be held in Toledo, Ohio, April 23d and 24th, A. D. 1879. Hitherto these yearly convocations have been sealed by God's Spirit. In this era of the advanced work of foreign missions, enriched by such marvellous facts, roseate with such signs of promise, the daughters of Zion will go to this feast of tabernacles with songs of joy and rejoicing. "Unto Him that loved us and washed us in His blood, be glory and dominion forever and ever." For so sacred an occasion due preparation should be made. Renewed *individual* consecration and earnest prayer should be offered. They form the basis of our success; Jesus Christ being the chief corner stone. Business arrangements should be made "decently and in good order." The integrity of Presbyterial organization, our adopted mode, should be maintained, for the two-fold reason that it crystallizes woman's work within ecclesiastical lines of our beloved church, securing the countenance and sympathy of the ministry, and diminishes the labors of the General Treasurer, as it enables her to transact her business with the Presbyterial treasurers, instead of those of local societies; fully worth the small extra outlay of time and money. If not already sent, Presbyterial reports should be *at once* forwarded to the Synodical Secretaries (if organized Synodically, and if only organized Presbyterially to Presbyterial Secretaries), that they may be carefully read and properly consolidated for the Annual Meeting. Delegates should be *at once* chosen. Frequently a society can make no better outlay of money than to send a magnetic woman (if unable to pay her own expenses), to carry home a coal from the altar, whose light and warmth may be seen and felt to the remotest bounds of the Presbytery. Each society has this privilege. Once more, let this Annual Meeting be carried to God in prayer in secret places, in the sacred Sabbath evening hour, at each social place of prayer, from this day till April 24th, so that each delegate may be emptied of self and "endued with power from on high," for the sacred and responsible duties and privileges of that gathering.

MRS. A. H. HOGE, *President.*

"*THIS DO IN REMEMBRANCE OF ME.*"

OH, the sweetness and tenderness of these words—spoken by the Master to His chosen disciples in that upper room at Jerusalem!

They have echoed and reëchoed through all these eighteen centuries, and still they melt the heart until the eyes o'errun, as each Lord's day, in some part of His heritage, the disciples are gathered about the table of His love "to show the Lord's death *until He come.*" But let us try the genuineness of our love by the test He has given: "He that hath my commandments and keepeth them, he it is that loveth me"—not keepeth *some*, but keepeth *them.*

Do we observe this one command so generally because externally we can do it with so little *sacrifice?* Do we simply *commemorate* the great sacrifice of the *life* and death of our Lord, and forget the words, "The disciple must be as his Lord"?

If we find in this ordinance a true communion, a *spiritual* feast, then the object of His life on earth becomes more and more one great object also—that is, the *salvation of the world!*

When our hearts have truly responded to His dying command, "This do in remembrance of me," then will we also remember His "last command."

One was given with Gethsemane and Calvary before Him. How can we resist it? The other, when *for us* He had conquered death and hell, and heaven was opening to receive Him. Are we striving to the utmost of our ability to obey this also? "Go ye into all the world and preach the gospel to every creature." "After the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God." There He *waits* until "the earth be full of the knowledge of the Lord as the waters cover the sea." Until the heathen shall be given unto Him as an inheritance, and the uttermost parts of the earth for a possession.

What are we doing to *hasten* His coming? Do we stand idle while the *Lord waits*, or only doing what is *convenient?* If we cannot *go*, let us send those who can. The heathen on every side are asking the way of life, yet the work of our mission boards lags heavily for want of *money!* Let us gather up the tithes, and from our precious alabaster boxes pour into the treasury, saying, "This, too, will we do in remembrance of thee." S. S. B.

GOOD NEWS FROM MEXICO.

We have no letter from this land abounding in interest at the present time. Better still, we have seen Mr. Hutchinson, newly arrived from there on special mission business. At Room 48, on the 7th of February, he gave us a thrilling address, the salient points of which can only be touched upon in this article. Four years ago he was forced out of Mexico by persecution, and now, for a vastly different reason. A marked work of grace began where it is apt to do—in his own heart. As the fire burned it spread to the

hearts of the native helpers, thence to the natives themselves. So imperative was the need for help, they were obliged to telegraph for all the native helpers within reach, to come to Mexico City, to meet God almost face to face. Some felt that they were so greatly needed at home they grudged the coming. But they obeyed orders, and to-day testify that the move was wise, for, filled with a new baptism, they went back to their fields of labor. Since Mr. H. has left, his wife has written to him, that in one place 56 had sat down at the Lord's table, 26 new converts. In another place 700 people tried to press into a church that could only accommodate 200. When shall we see like pressure in our churches at home? H.

JESUS SAID, "YE ARE THE LIGHT OF THE WORLD."

"For ye were sometime darkness, but now are ye light in the Lord. Walk as children of light."

LIGHT! light! the heart-ery of a darkened world;
For o'er its millions Satan has unfurled
His flag of foulest blackness, that no ray
From the great sun may bring one glance of day.

Yet light has come, the light has grandly beamed,
And rent that flag of death, where'er it gleamed;
Flooded with life and beauty former wastes,
And onward toward the thickest darkness hastes.

Hastes, yet whole nations cower underneath
The heavy death-folds of that flag, nor breathe
One breath of freedom's air, but writhe and sigh
"More light!" O Source divine, heed Thou their cry.

Make *us* reflections of Thyself, sweet Light,
That we may send into those realms of night
True day-beams, which shall rend the flag in twain,
Beneath whose folds our kindred long have lain.

L. L. N.

ROCHESTER, MINN.

SYNODICAL AND PRESBYTERIAL SOCIETIES, THERE IS NO TIME TO LOSE.

IF the secretaries of these organizations have not gathered in *all* their reports, will they not do so at once? They are needed at 48 McCormick Block by April 1st to prepare for Annual Meeting, April 23d and 24th. A railroad committee has been appointed, so that it is hoped we shall have the usual reductions on the different routes. Notices will be published in the "Interior" and "Herald and Presbyter." Let there be a full corps of delegates from all the auxiliaries.

NEW AUXILIARIES.

Argyle, Ill.
Central City, Kansas.
El Dorado, Kansas.
Emerson, Iowa.
Knightstown, Ind.
Lebanon, Ill.
Marengo, Ill., Young Ladies' Band.
Mason City, Ill.
Rushsylvania, Ohio.
Somanauk, Ill.
Sparta, Ill.
West Bay City, Mich., Miss. Band.
Woodstock, Ill.

NEW LIFE MEMBERS.

Mrs. C. F. Couch,
Mrs. Sabra Ferris,
Miss Hattie Gale,
Mrs. Sarah Gibbons,
Mrs. R. C. Grier,
Mrs. T. Henderson,
Mrs. Geo. Horridge,
Mrs. M. N. Hurd,
Miss Celia F. Irwin,
Mrs. M. E. Lucas, India,
Miss Julia McClure,
Mrs. Rockwood McQuesten,
Mrs. Lydia Narrison,
Mrs. T. G. Smith,
Mrs. Rev. R. Stewart,
Mrs. S. W. Wheelock.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to February 20, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, Mrs. Quigley, bal., $1 38; Walnut Grove Ch., outfit Mrs. Johnston, $7 85, ... $9 23

BLOOMINGTON.—Bement, $68 07; Paxton W. M. S., $10; Gleaners, $10, . . 88 07

CAIRO.—Carbondale, $20; Sparta, outfit Mrs. Johnston, $35, ... 55 00

CEDAR RAPIDS.—Marion Working Bd., $10; Bellevue, $3; Mt. Vernon, $12; Scotch Grove, $20; Mechanicsville, $2 50; Clinton, $10; Big Grove, $5; Lyons, $5; Blairstown, $2 75; Linn Grove, $10; Garrison, $4; Cedar Rapids, 1st Ch., $10, 2d, $10 ($20); Vinton W. M. S., $5, Young People's Soc., $5 ($10); Wyoming, The Sisters Bd., $15, all for Miss Cochran; Wyoming, Mt. sch., Persia, $24, Gen. Fund, $8 81, Mite Gatherers, for Burnt Brick, $5 ($37 81); Wheatland, sal. Miss Jewett, $8 18, Young People's Soc., $8 17, and a friend to the same, $16 15 ($32 50); Onslow, $3 16; Clinton, $27 62; Vinton, sal. Miss Pratt, $54 50, ... $284 84

CHICAGO.—Chicago, 1st Ch., for Ursina, under Mrs. Pond, Syria, $15, for sch., Beirut, $50, sal. Mrs. Jessup, $25, "Family," for pupil, Oroomiah, $7 50, Scotia Sem., $38 25 ($135 75); 2d Ch., $41 60; 4th Ch., $134 60; Mother's Mite Soc., $3 10; 41st St. Ch., 81 cts.; 8th Ch., pupil in Mynpurie, $25, A friend, $1 ($26); Lake Forest W. M. S., $48 25, Young People's Soc., $13 ($61 25); Steady Streams (for Theo. Sem. Oroomiah $33 25), $36 36; Peotone, $16, . 455 47

COLORADO.—Colorado Springs 25 00

COUNCIL BLUFFS.—Corning, sch'p, Chefoo, $25, Gen. Fund, $5 09, sup. Miss Cochran, $12 30, outfit, $13 11 ($55 60); Clarinda, $6; Logan, $5; Emerson,

$5; Malvern, $5; Afton, $5; Red Oak, $2, all for outfit Miss C., ... $83 50

CRAWFORDSVILLE. — Frankfort, pupil at Teheran, $39 22; Delphi, $20; Thornton, Mrs. McFarland's Home, Alaska, $11, . 70 22

DAYTON. — Oxford Western Fem. Sem., . . . 34 22

DES MOINES.—Des Moines, sal. Miss Dougherty, $33 50, Miss. Circle, sch'p, Chefoo, $10, S. S., for Burnt Brick, $7 47 ($50 97); Winterset, sal. Miss Dougherty, $50; Russell W. M. S., $11; Cheerful Givers, $2; Little Workers, $2, ... 115 97

DUBUQUE.—Hopkinton, Lenox Inst., sewing-machine or organ for Miss Pratt, *special*, $2 30, W. M. S., $5 50 ($7 80); Peace Makers, $1 50; Independence, $3; West Union, $5; Dubuque, 2d Ch., $10, all for Miss Cochran, . . 27 30

FORT DODGE.—Sioux City, sch'p, Oroomiah, $16; Ft. Dodge, for Miss Cochran, $7, 23 00

FORT WAYNE.—Kendallville, "Necktie Fund," . . 1 00

FREEPORT.—Rockford, Westminster Ch., Earnest Workers, for Chefoo, $11 55; Winnebago, $119 66, . . 131 21

HURON.—Norwalk, $12; Tiffin, $5 20; Fremont, $22 80, all sal. Mrs. Robertson; Milan, $5, ... 45 00

IOWA.—Bloomfield, for Miss Cochran, $5 50; Keokuk, Westminster S. S., for Persia, $40; Mt. Pleasant, $20, 65 00

KALAMAZOO.—Decatur, $38; Niles S. S. for Burnt Brick, $3, ... 41 00

LANSING.—Battle Creek, for Miss Noyes' sch., Canton, . 25 00

LIMA.—Findlay, Lilies of the Field, ... 11 68

MAUMEE.—Mt. Salem, $15 75; Bowling Green, $10 ($7 for Mrs. McFarland, Alaska); Toledo, 1st Ch., $26 53; 3d, $7; Westminster Inf. class, $10; Busy Bees, sch'p, Ningpo, *gold*, $40, . . $109 28

MONROE.—Adrian, . . . 30 94

NEOSHA.—Carlyle, $7 55; Iola, $41 19, . . . 48 74

OTTAWA.—Farm Ridge, $11; Mendota, sch'p, Dehra, India, $30 10, . . . 41 10

PEORIA.—Galesburg, sal. Mrs. Winn, $25; Peoria, 1st, $55, 2d, $50 85 ($105 85), both for sch. at Futtehgurh; Farmington, $6; Knoxville, sal. Mrs. Winn, $50; Lewiston W. M. S., sch. at Ambala, $29 30; Miss. Bd., $10 70 (by sale "Missionary pig," Miss Eva Campbell, $1 30, Bertha C., $1 30, Prudie C., $1 30, Mollie C., $1 30, Ralph C., 36 cents, May C., 28 cents, Carrie Bryant, 50 cents, $6 34), . 226 85

ROCK RIVER.—Princeton, 25 00

SAGINAW.—Flint, sch. in Syria 25 00

SCHUYLER.—Elvaston, . . 5 25

SOUTH OREGON.—Eugene City, ... 40 00

SPRINGFIELD. — Springfield, for Miss Schmucker's organ, *special*, . . . 40 00

VINCENNES.—Evansville, Walnut St. Ch., sal. Mrs. Warren, $30, for Ch., Gwalior, *special*, $25, . . . 55 00

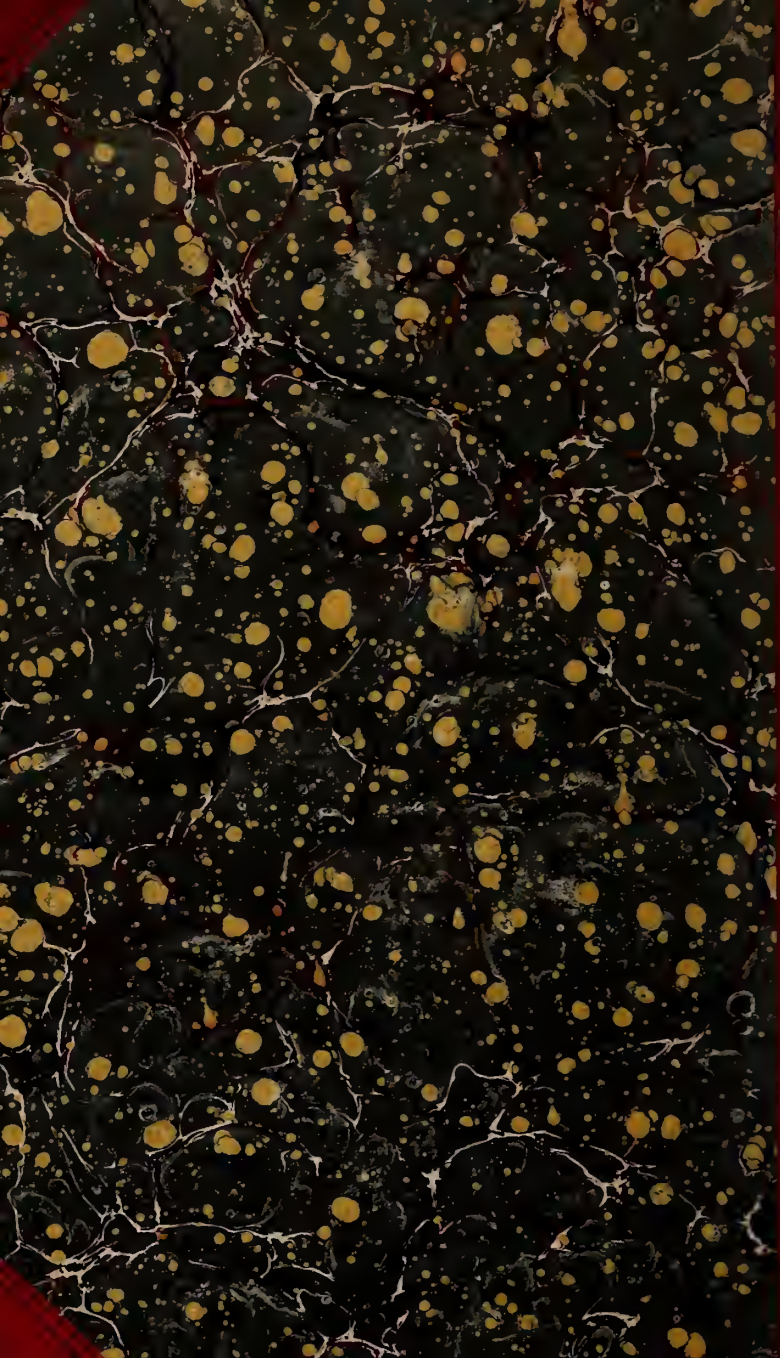
WHITEWATER. — Cambridge City, ... 6 27

WISCONSIN RIVER.—Kilbourn City, ... 22 34

MISCELLANEOUS.—Middleport, O., S. S., $5 10; Marysville, O., S. S., $11 40; Delaware, O., S. S., 1st Ch., $15 50; Wooster, O., S. S., $12 03; Milford, Centre S. S., $6 20; Pleasant Grove Ch., O., $2 40; Ostrander O., S. S., $2 40, all for Burnt Brick; Verona, Miss Wheelock, $25; Soochow, China, Miss Schmucker, for her organ, $50, ... 130 03

Total for the month, . . 2398 01
Previously acknowledged, . 15206 59

From April 20 to Feb. 20, $17604 60

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *February* 20, 1879.